THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and I will manifest myself to him." —*Jesus Christ. (John xiv, 21).*

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PRESIDENT GEO. Q. CANNON ON THE HISTORY OF THE "MORMONS."

[CONTINUED FROM PAGE 68.]

For years after reaching their new-found home, the people, though suffering many privations and encountering many hardships, enjoyed a peace which had never been known by them as Mormons. Those who have not had the experience can scarcely imagine how much the life of the first few years of their settlement in these valleys was enjoyed. No necessity for standing guard over the houses of prominent men to protect them from violence! No necessity of fortifying against the attacks of murderous foes! The very doors of the houses were not fastened at night, and men, women and children retired to rest without the shadow of fear, or the least apprehension that their sleep would be disturbed from any cause such as had filled their lives for many years with uneasiness, if not with terror. They were the old settlers and there was some comfort in this reflection; for one of the objections brought against them in Hancock county, Illinois, was that they were new settlers and were intruders. They could not be accused of stealing negroes or anything else, nor of interfering with or molesting their neighbors, for there was nothing to steal, and the nearest neighbors they had were from eight to twelve hundred miles distant. The gold hunters who passed through found them accommodating and generous. They had accomplished a miracle in the desert, and were comfortable, contented and happy. All strangers who came into their midst received kind and hospitable treatment at their hands. Even men who were known to have been engaged in mobbing and driving them from their possessions have received the same treatment from some of the victims of their rage. In fact, we made these mountain valleys from

the earliest time and up to recently, as secure for the traveler as the streets of many cities. Unprotected women could travel throughout our entire land, up to a recent period, safe from insult in word or deed. They would neither hear a disrespectful remark nor see an improper gesture. No people have been more basely slandered in regard to their treatment of women. No people have ever been truer friends of the sex. In fact, they injured no one, and they only asked to be left to enjoy the rights belonging to a free people.

But the peace which they enjoyed through their seclusion and while it was a question whether they would die with famine or be extirpated by the Indians, was soon to be terminated. A false and corrupt official—one of the first and worst of those the territory has since had to support—saw an opportunity to make notoriety for himself by spreading villainous lies about them. Rebellion was now the crime with which the Mormons stood accused before the bar of the nation. They had burned the records of the court, declared the infamous Judge Drummond and his fellow-conspirators, and resisted the authority of the government. Ostensibly to put down alleged rebellion in one quarter, but, as the sequel proved, really to assist rebellion in another, an army was sent against them. The gigantic blunder proved not only a farce, but a costly crime. In Congress, about fourteen years ago, the writer's attention was called by members of the committee on appropriations of the House of Representatives, to an appropriation of several millions to cover some of the expenses of that senseless and unjustifiable expedition. It was then well known by all well-informed people that Drummond had proved himself to be a scoundrel, and that he had helped by his lies to dupe the country into believing the absurd expedition of 1857-8 against the people of Utah to be an absolute necessity, and that prominent officials in the government, with the view of furthering their own plans, in the event of the next national election making a change in the administration, had seized the opportunity to send a part of the army to the distant west. Investigations proved Drummond's charges to be utterly baseless. The records were found intact, and the presumed insurgents were discovered to be peaceable, well-disposed, and, as usual, minding their own business. When Col. Albert Sidney Johnston and the army under his command entered Salt Lake valley the folly of the whole undertaking had been clearly made manifest.

We pass on swiftly to the legislation depriving certain citizens of the right to vote or hold office. Polygamy had become the battle-cry. Many times have I been told by leading men of both parties, "If you will stop the further practice of plural marriage in your territory, present relations will be permitted to stand and your families as at present established will be recognized by law." "Only promise that future marriages shall cease," said others more friendly, "and the question will be settled, the present status will be maintained—because you have married in good faith and the government has, to a certain extent, countenanced the practice in the past." "Recede from polygamy," speciously and clamorously demanded many whom we knew to be our traducers, "and nothing can be urged against you. You have made out of a wilderness a fair and productive garden. Your habits of industry win praises from every observer. Your cities and valleys are a delight to lovers of good order. The more widely you are known the better you will be appreciated as substantial and valuable citizens of the republic." How hollow and mocking these phrases, from the mouths of this latter class, sounded to a people who have passed through every form of tribulation before polygamy was known! We saw the old spirit of mobocracy, which had driven us out from civilization, in a new garb, to fit the changed circumstances of the case. Every previous charge had fallen to the ground

after having subserved the purpose which called it forth. This, we were sure, would soon go, also, the way of the others.

And now, all too quickly, the world may see the accuracy of our forecast. Polygamy has been legislated out of the question; those who practice it have been denied the suffrage; they have been prohibited from holding office; they have been hailed to prison and made to pay fines. Surely, this practically removed and killed the issue, for as the laws were still in force and the machinery in the hands of our opponents, it could not be revived unless they grew slothful in their fiery zeal. Five years of the most active prosecution, to call it by their name, have brought us to the present. And how is it to-day?

With plural marriage in the background along with all the other causes that have sufficed to justify attacks upon us in the past, the conspirators of the present day lay treason at our door. All of us are branded as traitors, bearing allegiance to another power than that of the federal government: adhering to an *imperium in imperio*, recognising another system of civil government as superior to that under which we live; sworn enemies of the constitution; private avengers of public crimes; usurpers and recalcitrants who are a law unto ourselves; blood-thirsty and double-faced villains; biding our time until we can tear to shreds the flag and throw off for ever the seeming allegiance we have so long borne. Only recently Mormons have been denied the right of naturalization. The privileges of citizenship are too good for such as we; aliens we must remain, and even though native-born, we are condemned to be as strangers in our own land. Denaturalization is but a form when we are thus regarded, and are denied every right attendant upon citizenship. Bills of attainder are but a short step further; for when the property of the whole can be taken by act of confiscation, the property of the individual can only be held by sufferance until envy and rapacity mark it for their own.

[TO BE CONTINUED.]

THE MISCHIEF MAKER.

THE worst element in home or society is the mischief maker. He is the friend and enemy of every one. Chameleon-like, he can assume the color of every object around him, and is ever ready to promote disagreement and trouble. He possesses the rare art of drawing out from others their views, by expressions of friendly sympathy, and then of carrying them, properly colored, to the party most interested. Or, if confidences of a general nature are received, these are scattered broadcast. As a rule the mischief maker uses just enough truth to have a way of escape from absolute falsehood, and yet has so perverted or colored what he did hear, as to produce an entirely false impression. If, by the report carried from one to another, counter expressions can be obtained, these are carried back; and so ill-feeling and false impressions are intensified and deepened. The mischief maker is the meanest character in society. He is essentially a hypocrite, a liar, a tale-bearer, and a prompter of bad feeling.

Yet the propensity to mischief making is very strong once it has taken hold. It gives the person a temporary importance, and calls into play the imaginative and inventive faculties. There is a certain exhilaration of feeling attending the exercise of this vocation. Thus, those who embark in it are apt to continue and to increase in baleful influence. Yet in most cases, they need only to be understood for their evil influence to be checked. Where evil reports are thus carried between friends, the only safety is for them to promptly see each other, when all will probably be explained, and the work of the mischief maker paralyzed. Once he is found out, it only remains to give him a wide berth. He is simply a

nuisance to be avoided; for once a person is affected by this influence, the propensity is ever after to be suspected, and all reports from such a source are to be doubted.

Parents should carefully guard against this propensity in children. A tale-bearing child has the first elements of a mischief-maker. If this propensity is tolerated, it goes beyond the mere reporting of wrong and feeds on imaginary evils. It should be rigidly repressed. Also, if the child has a buoyant imagination, which induces it to color or exaggerate, it should be brought back to correct statements, as this habit is also an element in mischief-making. A suspicious propensity, that ever sees something wrong, in the most proper action, tends also in the same direction. While there is a tendency to misinterpret and falsify motives in others, there is something wrong in the moral texture of the critic. And all these elements should be repressed in childhood. A mischief-maker is suspicious, untruthful and unfaithful—all bad traits. And the education to correct these is such as will contribute to a manly, honest, faithful character. And the cultivation of the better qualities tends to eradicate the others. At all events it is the best check to the evil. And where the mischief-making qualities show themselves in early childhood the parents may know that a severe task is on hand. The correction of such propensities involves time, care and patience. The utmost exertion will only lead to slow results. But care and time will substitute manly for mischief-making traits.

HAVE THE CHURCHES HAD THEIR DAY?

—o—

To the Editor of the Liverpool Reformer.

Dear Sir,—I have now for nearly thirty years been engaged in one branch of work or another in connection with our Churches. Of late my attention has been given to a condition of things which has caused me much unrest and great misgivings. I should like to know if there are any other of your readers whose experiences have been like my own. I have for the last year or two been conscious of a great change in the condition of churches and the visible church life of their members. I have no figures giving the actual attendances at Liverpool churches or chapels, but from my own observation I doubt whether the attendance at our places of worship Sunday by Sunday will average one sixth of their seating capacity the year round. At the same time the number of people met with on fine Sundays in the streets of Liverpool, and especially in the suburbs, seems greater than ever. I am therefore forced to the conclusion that people are gradually but surely leaving the churches, and it is this belief which causes me uneasiness. Moreover, in addition to being small, church congregations to-day have about them none of that enthusiasm which marked congregations twenty years ago. There has been in fact a great change to which no observant person can close his eyes. I have spoken upon the subject with those who, like myself, have long been engaged in Christian work, and I find that many are exercised over the matter as I am. I have not, however, obtained any satisfactory explanation of the change to which I refer, and I shall be very glad if any of your readers can throw light upon the subject. If I were to state plainly my belief founded upon my own enquiries and upon the opinions of those with whom I have conversed, I should say that on their present lines churches have had their day. This may seem to be an extreme view, but I believe it would be found to be held by many church and chapel-going people were they consulted upon the subject. That there has been the change will, I think, not be disputed. I have for some time been concerned over it and should be very glad could I arrive at or receive a satisfactory explanation.—Yours faithfully,

INQUIRER.

Liverpool, Aug. 20, 1889.

HOME DISCOURTESY.

Of all social failings, discourtesy is the most fatal and most common. Husbands speak roughly to their wives, and wives "nag" their husbands; brothers are rude; sisters are tyrannical; all oppose, contradict, annoy one another, and no one thinks it incumbent upon him, or on her, to keep that check on the temper and that padlock on the lips which would be a matter of obligation if a stranger were present. Though there would be infinite distress—mourning and lamentation unspeakable—should one of the cross-grained brood die, there is a general atmosphere of storm, threatened or broken loose, which makes living in such a home damaging to the character and distressful to the sensibilities.

Young wives and husbands cannot be too strongly reminded of the probable shipwreck they will make of their happiness if they yield to that ill-temper which expresses itself in discourtesy, want of compliance, unnecessary opposition, and above all that most disastrous amusement of "nagging" and creating a row. Hundreds of households have gone wrong for the mere want of checking in time the habit of annoying, as a relief to the momentary feeling of irritation or discomfort. The wife who acquires the habit of contradicting, of "checking" her husband, of opposing him in small things and standing out in the large ones—the husband who is sneering, contemptuous, tyrannical, fault finding—perhaps neither side knowing the whole extent of its folly, but just giving way to it as more easy than to fight and conquer it—these young people are doing their best to dig the grave of their married peace; and some day poor, pale, fainting little love will fall into it stark and plumeless, and will never rise to life again.

In the beginning these little tiffs and discomforts are made up with a kiss from him, and a few tears from her, to add cement to the reconciliation. By time the tiffs are more acrid and the reconciliation is less warm. By still further time this never comes at all, and things get into the chronic state when there is never an open breach and never a formal healing, but an ever-widening drift and a never-ending coldness. Then the two lives jar and grind like rusty hinges—locks which misfit the slots; wheels where the axle is stiff—or anything else which should work together in harmony and smoothness, but which for want of care to keep the adjustment exact (perhaps for want of oil to the joints), creak and chafe and hang and do not fit, to the annoyance and more, of all the bystanders.

SCIENTIFIC CURIOSITIES.

THE JEWISH LAW *versus* BUTCHERS' MEAT.

The question of the transmission of phthisis or pulmonary consumption in flesh of animals as an ailment has lately occupied the attention of a Parisian congress of the medical profession, and as a sequence of the deliberations and decisions of these savants, the President of the French Republic has signed a decree extending to the case of animal tuberculosis the sanitary precautions provided by law of the edict of 1881.

Consequently phthisis is now placed in the rank of infectious maladies, over which medical skill has for the last hundred years obtained such signal victories. Leprosy, typhus, variola or smallpox disappears little by little from the surface of the globe. One can form henceforth a hope that it will be the same with tuberculose of the vital organs, thanks to an active surveillance of the viands of the butchery. But is it not singular that, for the lapse of centuries, the Jewish cult has exhibited a clearness of judgment upon this point more prominently than all the modern nations

extant? Amongst the number of maladies indicated by Biblical terms which render an animal unfit for human alimentation, is found, described with considerable exactitude, the disease that we designate to-day under the name of tuberculosis.

M. Gueneau de Mussy had already signalized this fact to the Academy of Medicine in 1885. He did not hesitate to attribute to the strict observance of the regulations of the Mosaic law touching the examination of the *viandes de boucherie*, the remarkable vitality of the Hebrew race. Among other curious facts he declares, upon the assertion of the Grand Rabbi of France that the inspectors of the Israelite slaughter-houses usually condemn twenty-six animals out of thirty, and are unpitiable for the least lesion of the lungs, and in particular for the slightest adherence of the pleura. Now, there is not, so to say, *tuberculose pulmonaire* without adherence, although there may be often adherence without there being any presence of tubercules. So much so that thousands of years previous to our modern savants the Talmud has indicated the simple and practical means of escaping the infection of tuberculose by way of alimentation, in prescribing the sounding, oscultation, and verifying with great carefulness, the healthy status of the lungs of all animals to be slaughtered for market.

And it is certain that the Jews are assuredly a privileged race, and in possession of a veritable immunity from infectious diseases. Such is the unanimous affirmation of all physicians who are so situated as to be able to judge. In London, for instance, where entire districts are inhabited by poor Israelites, this fact is stated regularly in all the annual reports of the medical functionaries. In the quarters of Whitechapel, Dr. Loane declares that phthisis is very rare among the Jews. It is the same at Holborn, according to Dr. Gibbon. The physicians of the metropolitan hospitals, where there are separate apartments reserved for Jews, affirm that their Israelitish patients are rarely attacked by phthisis, and very seldom die of this disease. Dr. Behrend himself says that, after thirty years' practice with a clientèle almost exclusively composed of Jews, he has still to see a single case of phthisis among this race.

Professor Holmes has remarked that theoretically the Israelites have always suffered less than the other races from great epidemics. In all times their longevity has been notorious; so much so that on a good many of their life assurances reduced concessions are granted. Statistics confirm positively these general impressions. It is an established fact that in the province of Posen, where the population is composed in nearly equal proportions of Germans, Polanders and Jews, there are among the births of Christians three stillborn for one among the births of Jews. And for children above the age of one year, all told, in the kingdom of Prussia, the mortality is 23 per cent. among the Christians, and only 15 per cent. among the Jews. From one to five years the mortality of the Christians is 36 per cent., and that of the Jews is but 25 per cent.

Statistics confirm analogous results for ages of time, and this law is so well established that at Fristle, for example, the average duration of life of the Christians is only 21 years, while that of the Jews is 37. This is not merely the point in question as confined to the opulent Israelites, but on the contrary it is made more manifest in the Jewish population among the poorer classes, who live, as one may say, from hand to mouth, in conditions hygienic generally execrable, save in this which touches the examination of their viands of the butchery, which are scrupulously exacting.

All these facts are evidently of a nature to demand the attention of hygienists in regard to the Talmudic precepts concerning the matter of alimentation, and one cannot conceive any just reason why the regulation of the Jewish shambles, consecrated as it has been by so many centuries of experience previous to its becoming the verdict of contemporary science, should not become the regulation of public utility.

Translated from a French journal by GEORGE HAMLIN.

FACTS AND EVENTS.

It is reported that in the month of January, which was so disastrous to shipping interests generally, no less than ten first-class steamers were lost.

The influenza epidemic is reported to be very severe in Carlisle, where the doctors have had a thousand cases under treatment during the past fortnight.

New York, Jan. 3.—A fire broke out early this morning at Danbury, Connecticut, by which five business blocks have been destroyed. The loss is estimated at $300,000.

A recent telegram from Huron, South Dakota, states that hundreds of persons are sitting in their farmhouses on the snow-covered plains, going mad from want. Nineteen counties are said to be in need of relief.

Race riots have again broken out in Georgia. At Morgan, in that State, a negro convicted of murder was reprieved at the last moment, and a riot ensued among the colored and Caucasian spectators, with the result that a white man was shot dead, and a number were wounded on each side.

Stewart, of Vermont, has introduced in the House a bill declaring no Mormon eligible to vote at any election or hold civil office in the Territories of the United States, or settle upon any public lands. Voters are required to make oath that they do not belong to the Mormon Church as a preliminary to exercising the right of suffrage.

A Reuter's telegram from Boston of the 3rd inst. says:—Sear's-buildings, one of the most prominent tenement houses in this city, built of marble, and five storeys high, was destroyed by fire last night. Ten persons perished in the flames, while several others were injured. The fire originated through the upsetting of a kerosene lamp during a debauch. The loss is estimated at $300,000.

New York, Jan. 28.—The superintendent of the Central Pacific Railway reports that the snow blockade in the Sierra Nevada is unprecedented. Five *employes* of that company have been killed through trains being thrown off the line by the force of the wind. Several trains have also been derailed by ice. Fifteen to twenty feet of snow has collected on the snowsheds, and the telegraph poles, although they are about twenty-two feet in height are buried ten feet below the surface of the snow. The storm is declared to have been the severest experienced since the construction of the road. Some trains have been blockaded for ten days, and in a number of places are covered with snow. Two thousand five hundred men are clearing the track.

Philadelphia, Jan. 16.—At a meeting of the Johnstown flood relief commission, to-day, Governor Beaver presided. Arrangements were perfected with the Girard Life Insurance Annuity and Trust Company for the administration of an annuity fund, whereby 522 children under 16 years of age, orphaned by the flood, receive $50 annually until they reach the age of 16. Various other forms of relief for the destitute were adopted. The secretary's report shows that it is estimated there were drowned in the Conemaugh Valley 2,280 persons. The number of bodies recovered was 1,675; identified, 1,021; unidentified, 654; missing, 625. The relief fund, received from various sources, amounted to $2,903,593. After all expenditures for relief had been paid, the commission have on hand an unexpended balance of $90,631.

As an evidence of the awful character of the storms which recently prevailed so extensively on the Atlantic, the following account of what the S.S. Gallia experienced is clipped from the Liverpool *Echo*:—"The Cunard steamship Gallia arrived at Queenstown, from New York, last night (the 20th ult.), much battered, and showing signs of having encountered fearful weather during the passage. The captain stated that the weather was the worst that he had ever experienced in the North Atlantic. Last Friday night the vessel shipped some tremendous seas, and all the rail on the port side, from the stern to the bridge, as well as portions on the starboard side, were washed away. Five lifeboats were smashed on the davits, the iron bars of which were bent and twisted, and in some cases snapped. Water entered the state-room while the first-class passengers were asleep, creating considerable alarm. A large steamer was sighted with only one of her masts standing; she appeared to be entirely at the mercy of the tremendous seas which broke upon her. The Gallia could render no assistance. It appears that the Cunard vessel was safely brought into harbor by the cool seamanship of the captain and crew."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, FEBRUARY 10, 1890.

"FOR THE DEAD."

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THERE are some passages of Holy Writ, found both in the Old and New Testament, upon which our modern, learned, pious expositors do not like to touch. They seem to feel delicate about it. You may peruse their copious commentaries, their sermons, and their theological magazines; you may run all the year round from church to church, from meeting to meeting, and yet never be able to derive any knowledge concerning certain passages in Scripture, seemingly plain enough, and yet, in the present state of theological development, shrouded in dark mystery.

And when, finally, you become tired of your fruitless search at random, you form a bold resolution. You conclude to do what, possibly, you ought to have done first—you take your Bible and go to the Rev. So-and-so, the celebrated scholar, the great orator, the conscientious shepherd of the flock, and you ask him for mercy's sake to tell you what this or that particular passage really means. Quite so.

Did you ever try this? If not, do, and if your text is a very difficult one, you will be surprised to learn that the man really does not know; that, in fact, he is as uninformed upon the subject as you are.

Not that he would be likely to say so himself. He would not be honest enough, I fear, to commit himself to that extent. Nor would he, according to the saying of Solomon, try to appear wise by preserving silence. On the contrary, he would probably have a great deal to say. He would talk to you about faith in Christ, the blessedness of heaven, the atonement, and such other subjects on which you had not questioned him at all. He would intersperse his fine speeches with quotations from Augustine, perhaps, or from Luther, or Calvin, or Knox, or anybody, and at last wind up by the remark that there were some things written, which God did never intend us to know anything about. For theologians now-a-days actually tell us that what is *necessary* for salvation is clear enough. About the rest we must not bother ourselves. As if God did not mean that we should be instructed by *all* He has written, but that He wrote certain unintelligible passages merely to show us our ignorance and His superior wisdom.

The argument of St. Paul (1 Cor. xv, 29), is one of the passages in which our theologians are at a loss to find any sense, and for which they can find no practical application. The apostle, in proving the doctrine of the resurrection, says:

"Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?"

For the dead! That is the difficulty. The little word *for* is a veritable thorn in the flesh of the whole brotherhood of divines.

There has been a hard struggle to explain away this passage of Holy Writ. The apostle evidently refers to some practice, some doctrine, well known among the Corinthian Christians; for else, how could he on this baptism for the dead, build an argument for the doctrine of resurrection. The argument, to be an argument at all, must, of course, be founded on something known, something already granted, and about which there was no doubt. Otherwise the appeal would be void of all logical force. But what this practice in the primitive church was, that is the mystery.

It has been suggested that the word translated *for* ought to be *over*, and that the meaning would be this: Some of the Corinthian church members had been baptized over the dead, that is, on the graves or in the cemeteries, and that the apostle refers to this fact as a proof of the resurrection. Just think of this! The Corinthians are supposed to have carried water-tanks to their graveyards for baptismal purposes, and that such a quaint practice would be a proof of the resurrection of the dead! The idea is too silly to call for any serious consideration.

Then it has been suggested that the words "for the dead" really mean "in the hope of the resurrection of the dead." The whole passage on this suggestion would be to read thus: "Else what shall they do which are baptized in the hope of the resurrection of the dead, if the dead rise not at all? Why are they then baptized in the hope of the resurrection of the dead?" Of course, the words "for the dead" do not mean any such thing, and cannot by any means within the wide range of grammar, or logic, or rhetoric combined, be made to mean it. To make the word "for," stand for "in the hope of," and the words "the dead," to be synonymous with "the resurrection of the dead," is clearly an exegesis that, applied to all other passages of Scripture, would annihilate the word of God. That theologians have found themselves under the necessity of resorting to this kind of tactics, proves effectually the misery of their position, as blind leaders of the blind.

It has also been suggested that the common reading of the received text was corrupted, and that the apostle originally had written something else. Griesbach, in his critical edition, proposes to read: "from the works of the dead," instead of "for the dead," although his reasons for so doing seem to be very weak indeed. The learned critic could evidently find no sense in the words "for the dead" (*hyper ton nekron*), and, therefore, on account of some variety in the punctuation, or some various readings, he proposes to read "from the works of the dead" (*ap' ergon nekron*), although this emendation would by no means render the passage more intelligible in the least degree. For the apostle has on his mind to prove the resurrection of the dead. Nothing else. Now, the living may be baptized from the works of the dead;

that is to say, they may be baptized with a view to no more practice the bad works of the dead, and yet this fact does by no means prove that the dead will be resurrected. There is no connection between the premises and the conclusion, and any reading, any interpretation, that leaves the main question, the resurrection, out of sight, must necessarily be rejected.

The words stand there, plain enough, *hyper ton nekron, for* the dead. They mean "on behalf of," "instead of," or "for the advantage of" the dead. They mean nothing else.

The same expression is used in Rom. viii, 26, where the Spirit is said to make intercession "for" us *(hyper hemon)*. John xv, 13, "Greater love hath no man than this, that a man lay down his life for *(hyper)* his friends." 1 John iii, 16, "Hereby perceive we the love of God, because he laid down his life for *(hyper)* us: and we ought to lay down our lives for *(hyper)* our brothers." Gal. iii, 13, "Christ hath redeemed us from the curse of the law, being made a curse for *(hyper)* us." In these and many other passages "for" means clearly "instead of" or "on behalf of;" and that is its only possible sense in the passage under consideration. The baptism *for* the dead is a baptism instead of, or on behalf of the dead. To make anything else of it is to violate the simplest rules of interpretation.

How wonderful, now, to contemplate the fact that Joseph, the Prophet, without hesitation, when the right time came, gave to this passage—as to all others he was called upon to expound—the precise and only correct interpretation! He had not to resort to any learned machinery of impossible intricacy to find this meaning of the word. The Spirit of God, which once dictated the words to Paul, taught Joseph the Prophet, to interpret them, and the interpretation was at once consistent and clear, bearing the evidence of its truth on its very surface. If there were no other proofs of his divine mission, this one would be irrefutable.

But the work of Joseph the Prophet, did not confine itself to interpretation. His was above all a practical work. And in giving us the correct understanding of the Word of God, in disclosing to us the wonderful doctrine of substitutional work for the dead, as practised among the primitive Christians, he again opened to the believers, the long-closed doors of the sanctuaries of the Most High, and taught them how to perform this work. And again, through his instrumentality, God has re-united the world beyond with this, according to the declaration of the apostle:

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in *heavenly places* in Christ. According as he hath chosen us in him before the foundation of the world . . having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself. That in the dispensation of the fulness of times he might gather together in one, all things in Christ, both which are in heaven and which are on earth" (Eph. i, 3—10). J. M. S.

ARRIVALS.—Elders John King and Henry G. Gelderblom arrived in Liverpool on Sunday evening, February 2nd, per Guion S.S. *Wyoming*, in good health and spirits. Elder King is appointed to the British, and Elder Gelderblom to the Holland Mission.

RELEASES AND APPOINTMENTS.—President Louis A. Kelsch is released from the Bristol Conference, and appointed to labor in the Swiss and German Mission.

Elder Charles W. Symons is released from the London Conference, and appointed to preside over the Bristol Conference.

Elder Lorenzo R. Thomas, who has been laboring in the Liverpool Office with much faithfulness during the past nine months, is released from his labors and appointed to labor in the London Conference.

Elder John King is appointed to labor in the Newcastle Conference.

Elders J. M. Sjodahl and W. H. Smart, who lately arrived from the Turkish Mission, are appointed as follows:

J. M. Sjodahl to labor in the Swiss and German Mission, and W. H. Smart in the London Conference.

JERUSALEM AWAKENING.

A correspondent of the *Christian World* writes as follows to that paper:—

Anything indicative of an awakening and a revival of energy in the Holy Land, especially at Jerusalem, must prove of especial interest to every Christian who is watching the "signs of the times." Being now on a visit to the Holy City for the seventh time, after a considerable interval, I find the changes that have recently occurred so marked and suggestive that I am induced to indicate some of the most prominent for the information of your large circle of readers, many of whom, I feel sure, are deeply interested in the future of this land of sacred memories.

On approaching the city from the west in former years there were scarcely any buildings except the Russian convent and the Montefiore almshouses, to intercept the view of the city walls; now the whole plain is covered with private residences and colonies of Jews, whilst near to the Jaffa Gate are large numbers of shops already tenanted and numerous others in course of construction. This extension beyond the walls has become necessary on account of the rapid increase of the population. I am informed by Mr. Moore, British Consul here, that within the last three or four years about 20,000 Jews have come to Jerusalem for permanent residence in and around the city, and that of the entire population of about 70,000, it is estimated that nearly 40,000 are Jews. He also stated that the influx of Jews into other parts of Palestine during recent years has been entirely without precedent. The principal streets which, but a few years since, were almost impassable in rainy weather, have been paved with stone, a new wide street has been opened up through a densely populated quarter, and five hotels are now open for the reception of the annually increasing number of visitors and traders from all lands. Public works of importance have been erected, and others are in progress. The road from Jaffa to Jerusalem, at one time all but impassable, has been reconstructed by an eminent engineer—over it our own and other carriage services are in full operation—a good road has been formed from Jerusalem to Bethlehem, and another from Jerusalem to Hebron; several others are rapidly approaching completion—from Jaffa to Nablous (Shechem), 40 miles; Jerusalem to Jericho, 20 miles; Caipha to Nazareth, 20 miles; and Nazareth to Tiberias, 18 miles. Jerusalem has hitherto been almost wholly dependent for its water supply upon its large underground cisterns for the reception of rain water, which, after a summer's drought, often proves insuf-

ficient in quantity, and almost unfit for use. The government is now about to introduce an unfailing supply from a spring of pure water beyond Solomon's Pools—about nine miles distant. A large flour mill, established by the Messrs. Bergheim, having proved both a great benefit and a financial success, others with large steam power are in progress of erection; soap factories have commenced operations, and at Jaffa steam saw-mills have been established. Colonies of Jews following agricultural pursuits, stated to be successful, are located, one about five miles from Jaffa, and a larger one at Limerin, near Cæsarea, originated and assisted by the Rothschild family. The beforenamed road to Jericho is being constructed by the government, who have taken up all the land available in the best parts of the valley for the development of an extensive scheme of agricultural operations, which, with such a temperature, so fertile a soil, and well watered by the copious stream from Elisha's fountain, should furnish abundant and remunerative crops. Grapes, bananas, sugar cane, cotton, and various fruits and vegetables, have for some time past been cultivated here with much success. The increased amount of rain which has fallen the last few years in Palestine has had a most marked effect in larger and more abundant harvests than hitherto known.

The most important results, however, of all may be anticipated from the railway about to be constructed between Jaffa and Jerusalem. As rumors in former years have prevailed which have never been realized, I called upon Mr. Frutiger, the banker, to whom the concession has been granted by the Turkish government, and was assured by him that the necessary capital had been subscribed, and that the works would commence immediately upon the close of the rainy season in the early spring, and pushed on urgently to completion. The influence such a line of communication between Jerusalem and the coast may be expected to exert, is incalculable, for as a natural sequence the harbor, which is now inaccessible to Mediterranean steamers, must be deepened and enlarged, and the rocky barrier which prevents ingress removed. It is contemplated to subsequently extend this line *via* Gaza and El-Arish over the short desert to Port Said and Ismalia on the Maritime Canal, thus connecting with the railway system of Lower Egypt for Cairo, Alexandria, and Suez, and to the Fayoum and Upper Egypt. Such important action for the improvement of the Holy City and the development of the resources of Palestine, and opening up of the country to commerce are without precedent in modern times. Viewed in connection with the numerous and active efforts being made by various religious agencies throughout the country for the evangelization of the people and the conversion of the Jews, these facts must encourage every lover of God's ancient people to hope that His set time to favor Zion is fast approaching.

OLD FOLKS' GATHERING.

The annual winter treat tendered by the citizens of American Fork, Utah, to the aged, blind, halt and lame, took place on Wednesday last at Grant's Hall in that city. The occasion was one which exhibited the generous disposition of the citizens to the fullest extent. Those who had teams and sleighs were busy during the morning bringing in the provisions and conveying those unable to walk. Nine different nations had representatives in the merry throng, the number of persons present being 125, their united ages exceeding 8,000 years. The eldest gentleman was a Scotchman, and the eldest lady a Scandinavian.

About two o'clock dinner was announced, but there was no "bill of fare." The guests had neither time nor inclination, indeed, to read one, but went straight to business after the blessing had been asked by Dr. Isaacson.

Elders Goddard, Eddington, Dun-

bar, and Savage, and ladies of Salt Lake City, arrived by the belated Denver train, just in time to witness the commencement of the proceedings. Their arrival was greeted with cheers of welcome. Bishop Halliday was indefatigable in his efforts to make the occasion one of joy and gladness. The committee of arrangements—consisting of Brothers Barrett, Jackson, Tracy, Dunkly, and Lee—worked as only men work when inspired by the lofty sentiment of making others happy. They were well assisted by a corps of ladies. Ten of the younger ones wore white caps and acted as waitresses.

The inner man satisfied, there followed the "feast of reason and the flow of soul." A group of pretty little children gave recitations of an interesting character, and pithy and humorous speeches were made by the visitors. Prizes were given to the most aged. Two hours and a half of mirth, music and good cheer quickly passed away. The Rev. Mr. May, a Presbyterian minister of this place, offered some happy remarks, which were received with applause by the audience.

American Fork can boast of the presence of Mr. Robinson, the oldest railroad conductor now living. He carries with great pride a watch given to him by the directors of the Liverpool and Manchester Railway in 1842. This was a recognition of his efficiency as such. The old gentleman is quite feeble, but proud of his trophy, and to-day exhibited it with much satisfaction.

The proceedings were cosmopolitan in the truest sense. All were welcome; and all classes contributed to make the generous treat a success, and all seemed to enjoy the privilege of being present. After the old folks had been returned to their homes, the widows, bachelors, and younger folks who had been helping, continued the fun with dancing, speeches and singing until a late hour.—*Deseret News.*

HOW TASTES ARE ACQUIRED.

In conversation recently with a friend of ours, the subject of the appetite for stimulants of various kinds came up. He related to us the struggles he had had with himself to repress this taste—a taste which he said was born in him. His relation of these struggles was the more interesting because he had persistently succeeded in controling and repressing the appetite for alcoholic stimulants.

On one occasion while away from home this appetite was aroused, and he had a very strong inclination to gratify it. The tempter said to him, "Why cannot you take a drink? You are here where no one knows you, and you will be none the worse for satisfying yourself."

But he said, "No, I will not," and retired to bed in the middle of the afternoon with the determination that he would lie there until he overcame the inclination. He remained in bed until the following morning, but he had conquered.

We were greatly pleased to hear of such unyielding resolution and of his overcoming success in the evil inclination. In the conversation it was suggested by ourself that it was improbable such an appetite could have any power if a person inherited it, if it never were aroused. For instance, a man might, unknown to himself, be born with a taste for liquor, or for beer, or for tobacco, but if he had never allowed any of these to enter his mouth, we did not believe that the person possessing the appetite would have any difficulty in controling it. It is when any of these stimulants is tasted that the desire to taste again is awakened. The memory of that taste, joined to the inherited inclination, is a perpetual temptation. A man might have a taste for spirituous liquors, the smell might be gratifying to him, but if he never knew anything of the taste, he would still have power, if he wished to do so, to control the appetite. If, however, he had ever tasted them, his power of resistance would be weak-

ened, and he would be more easily overcome by the desire to taste again.

How many people there are who do not smoke to whom the smell of a good Havana cigar in the open air is pleasing, yet, though they may like the smell, they may not have the least inclination to smoke. This is the case with the writer. While smoking is very objectionable to him in a close room, or on a vessel or stage-coach, the fragrance of a good cigar in the open air is not unpleasant, but though this is the case, as the writer never learned to smoke, he has not the least inclination to take a cigar. Had he indulged, however, at any time in the use of tobacco, no doubt it would be difficult to control the appetite. The writer can say the same concerning coffee. He never drank any coffee, but the smell of coffee is very pleasing, and no doubt had he ever used it, the desire for it would be aroused by its fragrance.

We know a youth, whose mother is not now living, who had tea given to him by her when he was not more than an infant. She used it herself because she thought it necessary, as she was an invalid. Years passed away, and the child never tasted it, but on one occasion the sister who kept house for the family was drinking tea, and he smelled it and wanted a taste of it, and evinced a fondness for it which surprised everybody until he explained how he had acquired the taste.

The only safe way for children, if they wish to have control of their appetites, is to refrain from ever tasting articles which God has told us are not good for man. There are some people who are always reforming in this respect. They will banish tea and coffee from their tables for weeks and perhaps months, but through some circumstance they are again placed on the table, perhaps for one meal, and then by degrees the practice of using them is again fallen into until some discourse delivered by one of the Elders awakens the conscience of the people, and these beverages are again banished; and thus it goes from year to year.

Such a method of living is very unsatisfactory. Young people especially should be taught that under no circumstance is it proper for them to drink tea or coffee, or to use tobacco, or liquor. They should be taught to rigorously abstain from tasting these articles, and then if they never taste them they will never know the want of them. They will have no appetite for them, and it will be no privation to do without them.

It is the universal testimony, so far as we know, of all who observe the Word of Wisdom that the promise of the Lord is fulfilled,—that they have better health, they are more equable in their temper, they are less nervous, more free from headaches, and other ailments, and they rejoice in their freedom from the appetite. This is the case with all who have never learned to use these articles; and even those who have been in the habit of using them and who have overcome the habit, are satisfied how much better they are in their feelings and in their health since they ceased to use these articles than they were before.

And any poor creature is to be pitied who has acquired a strong taste for liquor, for tobacco or for tea and coffee, because such persons are, to a certain extent, slaves, and when they refrain from the use of these things their mouths are apt to water when they smell or see them, and they sometimes have difficulty in resisting the temptation to partake of them. How much better it is for our young people not to acquire a taste for any of these things! If we could speak to every child of the Latter-day Saints, we would urge this upon them, for we know by the word of the Lord, and by actual experience that those who keep the Word of Wisdom are more healthy and enjoy themselves much better, besides having the promise of the Lord in their favor, than those who do not.

It is a fact, sustained by abundant experience, that in the families where the Word of Wisdom is observed there are more frequent cases of healing under the administration of the Elders than in families where this Word is neglected. How can it be otherwise, when the Lord Himself has made such promises concerning this matter as He has?—Editorial in the *Juvenile Instructor.*

UTAH NEWS.

(Summarized from Territorial Papers.)

The Utah Legislature met on January 13th.

A half million dollar bank has been arranged for in Salt Lake City.

Governor Thomas' message to the Utah Legislature is said to be a Conservative document.

Snow has been so deep in Salt Lake City this winter as to derail the street cars run by electric motor.

The doctors were recently kept busy prescribing for la grippe patients in Park City. At the present rate but few will escape it.

The Utah Sugar Company are prepared to offer to the public an opportunity for investing in the great industry of sugar production and manufacture.

A gentleman just down from Blackfoot, Idaho, reports stock there dying thick and fast, owing to the heavy snow. No hay can be bought, although the price is raised from $12 to $25 per ton.

It was reported that on the 10th ult. such a blizzard prevailed between Minersville and Milford that teams could hardly face it. It was reported in Milford that the snow was blowing and drifting badly between Milford and 'Frisco.

In 1880 the population of Ogden City was between 6,000 and 7,000; in 1890 it is about 18,000. In 1880 the population of Sioux City was 7,600; in 1890 it exceeds 45,000. Before the close of 1890 Ogden will have a population of 25,000.

The real estate transfers in Salt Lake City for the week ending January 18, 1890, are given by days as follows:—Monday, $66,545.50; Tuesday, $88,044; Wednesday, $146,971; Thursday, $213,892.50; Friday, $196,173.83; Saturday, $135,736.30—total, $847,736.13.

The result of the recent heavy floods in the Virgen is that the people of Washington and St. George are going to take the water out of the stream about two miles further up than the old Washington dam, and this will bring about eighteen hundred acres more land of good quality under cultivation, and is giving encouragement to the people.

MEADOW, MILLARD COUNTY, UTAH, Jan. 11.—(Correspondence of the *Deseret News*).—A few notes from our little town may prove interesting to your many readers. Lack of water during the past summer caused our crops to be small, but the "beautiful snow" has fallen in great abundance of late, and there are good prospects for the coming year. Our farms are about the best in the county, and we anticipate yet that Millard County will come to the front. All who have passed through our settlements will admit that we have one of the finest valleys in the Territory, and few localities can compete with us in the choice fruit raised here. The greatest drawback has been scarcity of water; but our County Court has recently taken steps to remedy this. Machinery for sinking artesian wells has been ordered for the County at a cost of nearly $3,000, and it is expected that in about a month hence work will be commenced in this direction.